

PEACE BE UNTO ALL BEINGS.

# THE PSYCHIC



"ALL THAT WE ARE IS THE RESULT  
OF WHAT WE HAVE THOUGHT."  
BUDDHA, "THE DHAMMAPADA."

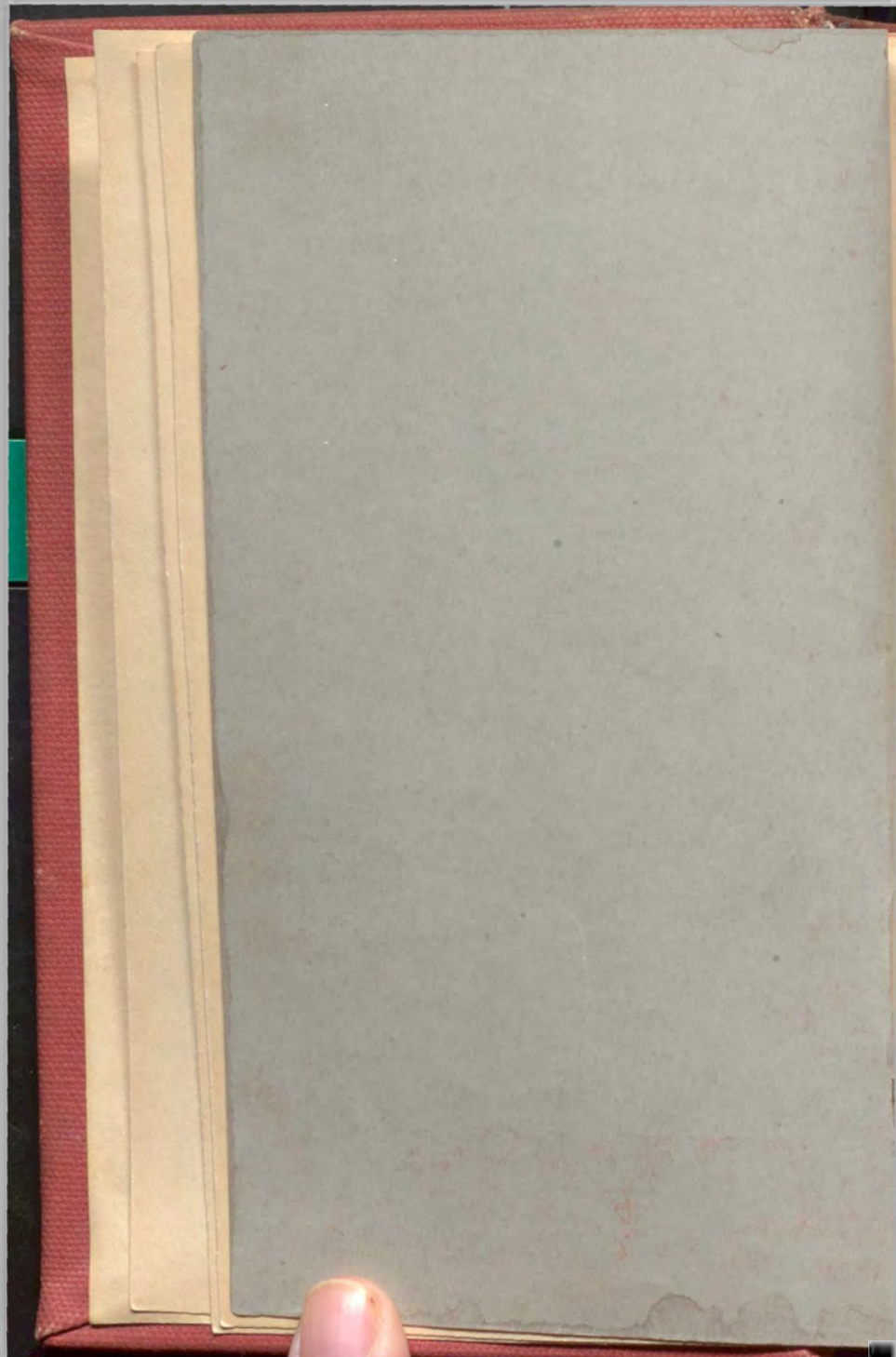
"HAVE NO HALF DEAL-  
INGS WITH THINE ART."  
OWEN MEREDITH.

ALTER WINSTON KENILWORTH.

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# The Psychic

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TO THE METAPHYSICAL



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**The Psychic** will discuss the philosophical and scientific theories advanced in favor of the psychological and metaphysical. Its purport is: to reach a high plane of spirituality. In these things, it will have the good-will of contemporary publications, and the kind criticism of those mindful of its intentions and of human limitations.

¶ It will scientifically interpret in their esoteric significance the truths in those much-abused sciences of the occult. It can tolerate no "hidden meanings," no innuendoes to the ridiculous or irrational statements that have been flaunted into the face of the credulous, and caused them considerable financial disbursements. It will contain articles on comparative philosophy, theology, moral relationships, and kindred subjects, always looking to no other light to guide it on its upward path than the unified light of science and reason. It courts criticism, and welcomes suggestion. All questions will be answered either in person or through the magazine.

**Walter Winston Kentilworth.**

## AN INTERPRETATION

### The meaning of these days

¶ America, according to the occultists, is experiencing the opening phases of a great psychological and spiritual movement—such even, they say, as men witnessed in the days of Gotama, the Buddha, and Jesus, the Christ. These days are set with mysteries, and there are arising those who speak with the authority of sages. Everything points soul-ward.

¶ This movement is expressed in the regeneration of orthodox religions; the evolution of cults more in keeping with the larger aspects of truth; the sanction of scientific positiveness deservingly accorded to the occult and metaphysical by modern thinkers. Then there is the intelligence of Europe and America awakening to psychic and spiritual truths which the dreamy and mystic Orient has for ages incalculable cherished.

¶ Men are asking if there be any grain of certainty in those spiritual verities concerning a God, the existence and immortality of the soul, and kindred ideas which have been repeated from time immemorial, and form the



meaning and background to the religious life and aspiration. Men are demanding an answer to these things, and so far have called all answers but scientific ones, half-answers. It is a soul-hunger which impels us to investigate psychic phenomena, and finger, however so feebly, the veils which apparently separate the psychic from the physical, the spiritual from the material, the *real* from the *unreal*.

### An Aspiration

¶ The **Psychic** intends to be in keeping with the foregoing; it is the *resultat* of a religious, enthusiastic, and an earnest consecration to broaden the intellectual meaning of spiritual things, and to enlarge their field of activity.

¶ The time has already arrived when the hoary truths of the philosophies of the East are being voiced, and their meaning interpreted in accordance with scientific advancement. On all sides there is an effort to show the unity and truth pervading all forms of religion which comparative mythology and theology reveal. Natural laws are now believed to be partial expressions of spiritual laws, and the material universe the concrete form of a mental universe.

### Religious

¶ Sri Krishna, the great Hindu incarnation, explaining the Vedanta philosophy to Arjuna,

said: "O Arjuna, I permeate all religions, even as a string runs through a necklace of pearls." A daily prayer amongst the Buddhists, in which they show their religious toleration of all faiths, reads: "Om, we adore Him who is celebrated under a thousand names and various forms."

¶ The great sages view the generation and progress of all religions as so many new and nearer stages to the Eternal. From the lowest fetichism to the ecstasy of St. Francis of Assissi and St. Theresa of Jesus; from the most primitive animal-worship to the exalted emotions of the Mohammedan sufis, to the Nirvana of the Buddhist Arhats, and the soul-freedom of the Yogistic psychologists—all is One.

### Therapeutics

¶ There is, at the present time, a recognition of the therapeutic value of mental and psychological processes in the treatment of disease—functional even as well as nervous. Psychology is still waiting for its Newton and Galileo, but Drs. Quakenbos and Mitchell, Professors James and Hyslop, and others, are leading us out of the intricate mazes of the mind. They are revealing truths strangely in unison with the teachings of the East Indian Psychologist and the Raja Yoga systems.



¶ There is an acknowledged power of the mind over the body. The control of the breath, psychic control, psychic states of consciousness, and the development of psychic senses, are manifestations of that power. Disease is to the body as ignorance and "mad emotions" are to the mind. It is materialized thought-malady. Everything is subservient to thought. The Buddha of old well said: "All that we are is the result of what we have thought." The truly spiritual, however, dissent from such as would have us believe health to be the keynote of spirituality, or even spirituality itself.

### Spiritualism

¶ The last sixty or more years has seen the evolution and development of a particular class of psychological phenomena, known under the heading of "spiritualism." They have prompted the attention of Psychical Research Societies, and have been championed by such eminent scientists as Cesare Lombroso, Camille Flammarion, Sir Oliver Lodge, Alfred Russell Wallace, Sir William Crookes, and many other master-minds.

¶ These phenomena have been observed in all ages, but not until recently have they been systematized into a growing cult and spread broadcast. They labor under the accusation of fraud and trickery, and it is to be deplored



that only too frequently mediums have deceived even the most careful investigators. Yet, many have urged that this deception only proves in a negative sense the authenticity of the phenomena which are fraudulently represented even as a false coiner imitates. Immortality, they say, is simply an abstraction, if our personal relationships are forever severed by death. Truly, an immortality that will separate friend from friend for eternities does not interest us. If there be reality to the survival of the individual, the individual should be able to come into contact with earth-relationships by a psychical procedure. The phenomena, so far investigated, would certainly lead to the conclusion that a great truth is embedded in "spiritualism." We do not desire theories; we demand facts and phenomena.

¶ Yet, as health does not constitute spirituality, neither does "spiritualism" as such. The mere fact of communicating with a disembodied entity by no means indicates the superior mental or moral evolution of the supporter of the cult. With this, the higher-minded of the spiritualists agree.

### Eclecticism

¶ **The Psychic** is discriminately eclectic in its nature. It embraces all and rejects none. Error is but a distorted vision of truth. Every

truth, that has been voiced during the procession of the ages, is but a partial glimpse of that Infinite and Eternal Truth which antedates *All*.

## UNITY

¶ There is but one Substance, though forms are innumerable.

¶ There is but one Force, though its manifestations are indefinite.

¶ There is but one Life, with many forms and forces.

¶ The Universe and its Spirit are essentially *One*.

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¶ "He who in this world of manifoldness sees that *One* running through *All*; in this world of Death he who finds that *one infinite Life*; in this world of Insentience and Ignorance, he who finds that *one light and knowledge*—unto him comes eternal Peace, unto none else, unto none else." The Upanishads. "May that Divine Being who has produced this universe enlighten us to that *Oneness*."



## APROPOS THE OCCULT

¶ We cannot revert our minds these days, but we hear of the occult. Occultism, in various forms, is becoming in a tremendous and maybe dangerous sense the fad of the world. The danger is evident in the important fact that the occult is so glibly handled by those who know it so little. There are those even like a child, ignorantly playing with fire, employ occultism for commercial and selfish purposes, and hourly curse themselves through the law of reflection. They invariably become neurasthenic.

¶ Occultism, in no sense, signifies the tinkling of astral bells, the gibberings of earth-bound souls, and similar mob-attracting phenomena. The greatest occultist is the greatest child; the greatest occult vision, the vision of the spirit; the greatest occult deed and rarest, the unselfish deed. Thrice blessed by the Karmic Deities are such who, in unison with the True White Brotherhood, perform the simplest act of kindness, and employ the higher senses and the soul-faculties in a simple, humble spirit for the benefit of the fellowman.

¶ The Samana Gotama, the Buddha, told his Arhats and chelas never to perplex themselves concerning four certain truths : one of these truths was relative to the psychological powers which evolve with soul-development. Another great teacher, Bhagavan Sri Ramakrishna, instructed his disciples that psychological phenomena, in themselves, had a tendency to lead the seeker after Truth in vaingloriousness from the noble path leading to the goal. It is related that, on a certain occasion, when a disciple said : "Master, I have acquired the power to read the human heart," he replied : "Shame on thee, boy, for following such practices." The learned Swamije Vivekananda, who so ably taught the philosophy of the Vedanta in this country and Europe, and was a disciple of Bhagavan Sri Ramakrishna, explained in a simple manner in his "Raja Yoga" those truths of psychology known to India for countless generations. His book was the result of the abnormal curiosity concerning the occult he found rampant in this land. Personally he never countenanced its practices. His religious aim was higher. Yet, it is said of him, when a Chicago millionaire ridiculingly insisted that he display occult powers, he simply looked in the man's eyes. Later the man declared : "In that look, I felt as if my entire life lay like an open book before the swami."



¶ India, that land of enchantment and magic, has produced also those sages who advised the people to turn their gaze from occult distractions to the vision of the Self and the Eternal.

## A SPIRITUAL GLIMPSE

¶ The most *banal* form of attraction is only a modification of the most refined which obtains in human experience. The source and sustaining element, however, in all attractions is the omni-present *Spirit*. It is the all-loving *Spirit*—the *Ideal*—not the flesh that can really draw the soul of a man and the soul of a woman. In keeping with this, masters and disciples and the highly-advanced religious devotees of the world have renounced and forsaken all and, looking inward, adored in ecstasy the *Spirit*—the *Source* of all *Beauty* and *Loveableness*.



## SPIRITUAL PSYCHOLOGY APPLIED TO CRIME

### The Viewpoint of the Gods

¶ The most potent conjurers of the occult are those whose hearts throb with deepest sympathy for the lowly, the downtrodden and the sinful. They know the feelings and thoughts that cloud the lives of the unfortunate. They have climbed the great ladder of psychic progression through births and experiences innumerable. With the vision of Gods they foresee the rise of the lowly by the law of their unconquerable souls even to their own position, finally to merge with them into that Ocean of Endless Being where the manifold finds its Oneness in the Silence and Peace of Nirvana.

¶ Criminals are gods in embryo. They are criminals only as a child is a child. As the latter has the possibilities of manhood or womanhood beneath the covering of a small form with infant expression, thus the imperfect being is imperfect because the powers and perfection of the soul still remain dormant. They exist however.

¶ The Great Ones understand that realization must come to all—to the greatest sinner



—yea, even to the lowliest insect. The Vedanta with its "Thou art That," with its Oneness, sees the God in man and knows that, one by one, the veils which darken or lighten the soul will realize its own true power and glory and splendor—infinite and eternal.

### A Logical Inference

¶ Our surroundings are in accordance with the laws of Karma, the spiritual aspect of the law of Cause and Effect, which obtains in the material expression. We have transgressed it or we have obeyed it. Its transgression invariably welcomes physical and psychic disorder; its obedience, spiritual bliss and physical harmony. In this universe everything takes place within the law of attraction. That is Science. What comes to us is ours because of the personal centre of attraction in us. If a criminal is a criminal, he is so because there is in his soul those karmic tendencies, *generated by himself*, which compel him into surroundings conducive for the expression of his criminal soul. Any other theory abolishes freedom of the human will, asserts the operation of haphazard Fate or the whims of a merciless power creating criminals here and saints there. Of course, such theories, that evil is in the soul or mind, and materialized in physical surroundings, in contradistinction to the opposite, if logically followed out, will lead us

into voicing Reincarnation, but we cannot escape logic. We are metaphysicians.

### **The Removal of Crime**

¶ In assisting the criminal we must change the attitude of disgust, fear or loathsomeness, and with spiritual sympathy follow the footsteps of Nazareth's Sage. When the woman, who had sinned, was brought by the mad mob to be stoned, and the Ancients of the Jews asked Him if, in accordance with the law, she should die, he said: "Let him who is without sin cast the first stone."

¶ To come to more practical forms: mental and moral education are the great factors in the enlightenment of the soul. All our sins and criminals are the product of ignorance. Awaken, as you may, the world to higher aspects of philosophy and religion. Let us be done with superstitions. Broaden the field of psychology, of suggestive therapeutics, of faith in the Divine. Spread the doctrine of physical and moral well-being and physical laws in the face of conventionalism. The well-doer cannot be hindered by the tyranny of custom. Like Socrates or the Christ, like the great martyrs of religious and social advancement, suffer all, renounce all, welcome death even, if needs be. Work with the best of life's energy for the bringing into being of such forms of social and moral economy as



will make the world better in every sense for our having lived. Crime will so much more be reduced and its continued expression rendered less potent.

¶ Lives countless are behind us ; incarnations ahead. "Let the dead Past bury its dead." With the espousal of the humanitarian as our life's vow, and our motto, "Our's not to question why, our's but to do and die," let us "heart within and God o'erhead" labor for the social and moral progress of the masses. In His gracious wisdom the time must come when crime lessens, when disease and poverty—the two great sources of crime—shall be wiped out with the aid of science.

¶ Honor be to those legislators, and scientists, and religious teachers whose life-ties bind them in a brotherly spirit to those great souls who watch with care divine over humanities and civilization.



## The Sacred Words of the Buddha

concerning

The Knowledge of the Eternal

"Om, Amitaya! measure not with words  
Th' Immeasurable; nor sink the string of  
Thought  
Into the Fathomless. Who asks doth err,  
Who answers, errs. Say nought!

"The Books teach Darkness was at first of all,  
And Brahm sole meditating in that Night.  
Look not for Brahm and the Beginning there!  
Nor Him nor any light

"Shall any gazer see with mortal eyes,  
Or any searcher know by mortal mind.  
Veil after veil will lift—but there must be  
Veil upon veil behind."

"Light of Asia," by Sir Edwin Arnold.